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ernment mission in 1888 to northwest Africa, during which he saw much of Morocco and the western Sahara. He was greatly impressed both with the indications of large natural resources in Morocco and the determination of the governing class that foreigners should not profit by them. He wrote that, after great effort and the lavish distribution of money among influential persons at court, a mining concession might be obtained, but the Sultan would manage indefinitely to delay the enterprise or ultimately forbid any attempt to carry it out. Soon after his return home the author fell a victim to a malady contracted on this journey.

Vedic India, as Embodied Principally in the Rig-Veda. By Zénaïde

A. Ragozin. xii and 457 pp., Map, 35 Illustrations and Index. G. P. Putnam's Sons, New York, 1902. (Price, cloth, \$1.50.)

This book describes the thoughts and customs (chiefly religious) of the ancient Aryan settlers in the Punjab, and gives much space to geographic influences. It opens with a general description of India, emphasizing especially the influence that the Himalayas, the monsoons, and the variety of climate and vegetation have had upon the physical and mental development of the people. A brief description follows of the life of the Indo-Iranians, that greater and more numerous nation, lying somewhere in the interior of Asia, the ancestors of the Aryan Hindus and Iranians. This people, the author says, was "rude and primitive, but by no means what is usually understood by a 'very young people.'" The fact that the words *father*, *mother*, *brother*, *sister*, *widow*, etc., have similar roots (modifications being consequent on the character of the language), in almost all the languages of the Aryan stock, shows that these words existed in the language of the Indo-Iranians, consequently that they had reached the stage of family organization. In the same way it is shown that they tilled the soil, made stone weapons, used gold and silver, dwelt in houses with doors, and wore clothing of skin or of spun and woven wool. The presence of the word *cow* is of great importance, showing that they had reached a settled stage of existence, because the cow, unlike the sheep, is incapable of bearing the hardships of a nomadic life. Of equal importance is the absence in the Aryan languages of any common root for *sea* or *ocean*, indicating that these people lived in an interior land, knowing nothing of the ocean.

The early history of the Aryans, who separated from this ancestral stock, and, after long wanderings, settled in the Punjab of India, forms the subject of the book. Material is found principally in the Rig-Veda, a collection of 1,028 hymns and sacred texts. Miss Ragozin takes up first the cycle of the older Vedic gods, who can be traced with absolute certainty to an Indo-Iranian past, and identified with corresponding divine beings in the Avesta; then the myths and gods of Indian growth, bearing the unmistakable impress of the land, and conditions of life which the Aryans found beyond the Himalaya and the Indus. The nature of the country mapped out their chief pursuits; agriculture, and cattle breeding, with some pottery, carpentering, hide-tanning, spinning, and weaving. The climate was balmy but not enervating; the soil repaid labour, but would not support the race in idleness; there were wild animals to be kept at bay, and a brave and numerous native population to be defied. All these conditions were favourable to the development of a sturdy race.

The author cites evidence, almost conclusive, that there was commercial intercourse between Dravidian India and Babylonia. One of the facts pointing in this direction is that the old Babylonian name for *muslin* was *sindhu-i*, *e.*, it was called by the name of the country which exported it. This is corroborative evidence that the

Aryan settlers of Northern India had already begun to excel in the manufacture of muslin, and that their Dravidian contemporaries were enterprising traders; it was certainly not the Aryan export trade which supplied the foreign markets with it, for the Aryans of the Punjab were acquainted neither with the sea nor with the construction of sea-going ships; it was the Dravidian traders who collected the surplus left over from home consumption, the goods then finding their way to some commercial centre on the western coast, where the large vessels lay which carried on the regular export or import trade.

The author points out that the very first hints of the caste system are found in the Vedic period, though it did not develop until the later Brahmanic period. Funeral, marriage, and sacrificial rites are described with fulness, and finally the cosmogony and philosophy of the Rig-Veda. Frequent extracts from the Rig-Veda add greatly to the interest of the book.

Mediæval India under Mohammedan Rule, 712-1764. By **Stanley Lane-Poole.** xviii and 449 pp., 59 illustrations, and index. G. P. Putnam's Sons, New York, 1903.

Buddhist India. By **T. W. Rhys Davids.** xv and 332 pp., 56 illustrations, and index. G. P. Putnam's Sons, New York, 1903.

These two books, as well as "Vedic India," reviewed above, are in the well-known series of the "Story of the Nations," now far advanced. Mr. Lane-Poole is Professor of Arabic in Trinity College, Dublin, and Dr. Rhys-Davids is Professor of Pali and Buddhist literature in University College, London. Both gentlemen are recognized as leading authorities on their special subjects, and their volumes in these series illumine the historical phases of India of which they treat.

The Blue Book of Missions for 1905. Edited by the **Rev. Dr. Henry Otis Dwight,** Secretary of the Bureau of Missions. 242 pp. and index. Funk and Wagnalls Company, New York and London, 1905.

This is a compact directory of American and foreign missionary societies, showing the distribution of their work over the whole mission field. It describes the fields in alphabetical order, giving area and population of countries, with their religions, estimated or ascertained, number of adherents of each faith, missionary societies, number of churches, schools, etc.; also the largest cities in the mission fields, with population, a review of the missionary situation throughout the world, an enumeration of the Protestant missionary societies, with their statistics and aims, and many notes and tables, including a list of the Roman Catholic societies, and much information important for those who write about missions or have relations with them.

From a geographical point of view this compilation is important. Some of the best annuals giving geographic statistics attempt to show the distribution of religious faiths among each people. Their tables, however, are very defective, because of the inadequacy of information. This book is evidently inspired by an earnest desire to present accurately facts and figures showing the condition and progress of missionary work. In future editions it may be possible to remedy a few defects apparent in this issue. In all cases, of course, the best authorities should be consulted for areas, population, etc. The book gives the estimated population of the Congo Free State at 30,000,000, which is a common but a great exaggeration. The best approximation of the population now given (*Geographes-Kalender*, vol. 1) is 14,000,000.